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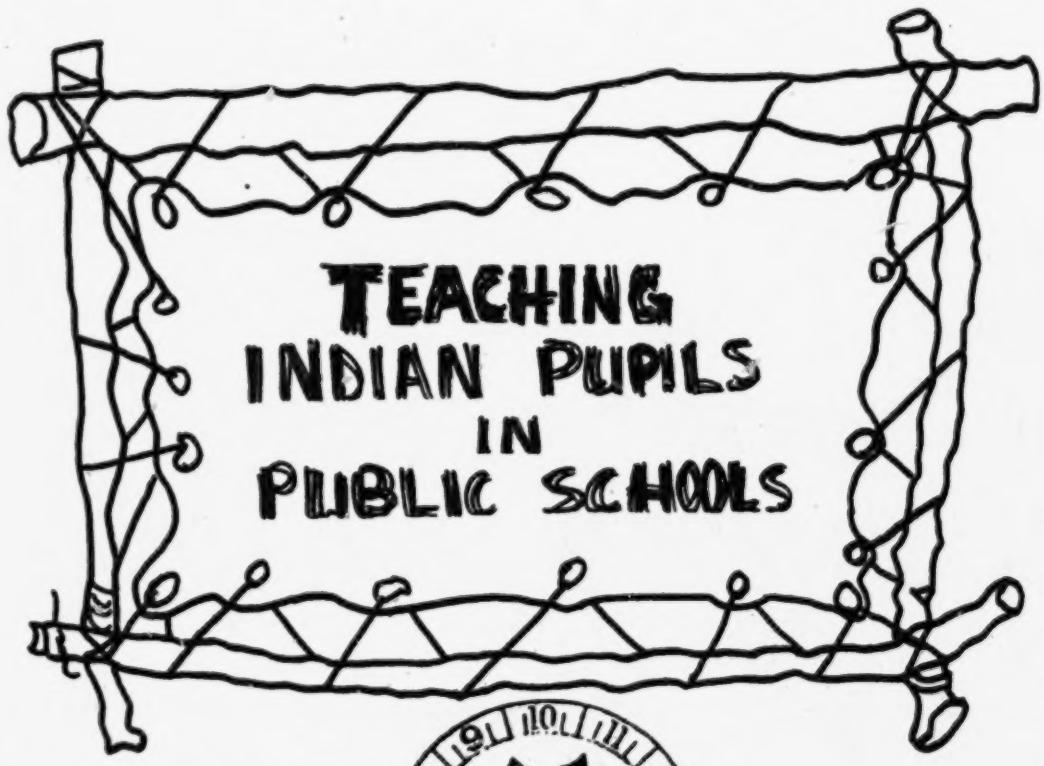
Proceedings are reported of a seminar held to aid teachers, administrators, and educational leaders in understanding and working with Indian children. Difficulties encountered by Indian pupils in social-academic adjustment are presented in addition to an historical background of the Indian community. The need for better community and parent-school relations, attendance problems, teacher-parent relationships, economic conditions, communication problems, objectives in enrolling Indian pupils in public schools, and the need for Indian students to face success are discussed. A brief summary and a list of seminar participants concludes the document. (SW)



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Center For Educational Advancement

Mesa Public Schools

Mesa, Arizona

Teaching Indian Pupils In Public Schools

Proceedings of a Seminar
April 27 - May 2, 1967

Edited By:
WILLIAM K. POSTON, Jr.

Sponsored By:
CENTER FOR EDUCATIONAL ADVANCEMENT
DR. JOHN E. BENTON. EXECUTIVE DIRECTOR
MESA PUBLIC SCHOOLS, MESA, ARIZONA

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PREFACE

One objective of the Center for Educational Advancement is to create opportunities for teachers, administrators, and leaders in the educational community to come together and share ideas which benefit school children in Central-Eastern Arizona. The proceedings of this in-service seminar indicate that this purpose is being accomplished, and it is evident that in some measure the Center is encouraging the implementation of educational research into classroom practice.

At the suggestion of Elias R. Brimhall and Reed Ellsworth, principals in Mesa Public Schools, the Center initiated plans to sponsor a seminar which would be of interest and help to teachers in working with Indian children. Since the Center provides services to over fifty public and non-public school districts which have children from five Indian reservations among the student body, it was determined that such a seminar should be held.

With the cooperation and assistance of Dr. R. Merwin Deever, Director of the Bureau of Educational Research, Arizona State University, a program was developed for two seminars which were

held at Westwood High School in Mesa on April 27 and May 2, 1967. The theme of the seminar series was, "Teaching Indian Pupils in Public Schools." Teachers, counselors, and school administrators from over a dozen different schools attended. Sixty-five educators in all participated.

The decision to publish the seminar proceedings was predicated on the goal of the Center to disseminate information of importance in educational improvement to teachers throughout Central-Eastern Arizona. The Center is grateful to five consultants who contributed significantly to the success of the group activities. The efforts of Hollis Chough, Virgil E. Sampson, Bilman Hayes, Filmore Carlos, and Mrs. Alfretta Antone were greatly appreciated. Contributions of the many participants, too numerous to list, are also acknowledged with gratitude.

WKP

June 1967

INTRODUCTION

William Wickham

The Bureau of Educational Research and Services of Arizona State University is deeply committed to the idea that the University should find more and better ways to lend its personnel and services to programs like this one. This workshop should be a prelude to increased exchange between the Bureau and the Mesa School District. Workshop experiences can and should become a regular and continuing feature of the school year. Teachers in the field deserve the interest and support of the University on a continuing basis.

Universities have generally said much about their dedication and services to the professional community. There are periods, however, when their ideals have not been realized, and periods when the teacher either came to the University on its terms or received little support. Our efforts are directed toward providing services when and where the teacher expresses the need for them. It is in this spirit that the Buearu shares in today's proceedings with the Center for Educational Advancement of the Mesa School District.

AN OBJECTIVE LOOK AT SOCIAL-ACADEMIC ADJUSTMENT DIFFICULTIES OF INDIAN PUPILS

Eugene Sekaquaptewa

Some of the difficulties that Indian students might encounter in public school (whether they come from the Pima reservation or the Navajo, or any other tribe), will be the theme of this message. I would like to describe something about Indian pupils as they experience social adjustment and academic adjustment in a public school system. I'll follow this up with something about how the administration, the counselor, and the teacher might see the problems; I'll also try to explain or identify some of the needs of these pupils. That will be followed with what might be done about the situation and summarized after that particular point.

Some agencies will be mentioned, but I would like you to look at these ideas as strictly a professional presentation and not as a criticism of any system, procedure, or policy. To begin with, maybe I should mention something about backgrounds of students we might be dealing with in terms of a chronological development from the time the child comes to a community or is born. The child that we're dealing with is an Indian child from the reservation who has been exposed to some of the local traditional activities or environments which affect how he came to be what he is at the time he enters school.

In some cases one will find these students have had definite exposure to various tribal practices. In the area of discipline, for instance, some of the tribes have disciplinary practices not normally practiced with more formality than one finds within our communities. One particular tribe, for instance, identifies a disciplinarian with an uncle on the mother's side. He is the disciplinarian, and the child is threatened by this person. He is the "Bad Guy." The father's role is that of a guidance person and a teacher. This is one of the things exposed to the child before he gets to kindergarten or primary school. This varies among various tribes.

In some tribes there are physical punishments involved. When a young boy, I was visiting another tribe with my father. One of the young boys of this tribe was out on a chore but wanted to come in and see the visitors. He came in, but was told to go back and do his chore. He didn't respond. The disciplinarian, his father, picked up a piece of wood about a foot long and clubbed the boy out of the room. The boy went out crying and didn't come back. This is an experience for a child in an adult-child relationship. Many of these children in pre-school activity get exposed to quite a number of these experiences.

Upon entering school, (in most cases they go to BIA schools (Bureau of Indian Affairs)the school environment is such that they

are placed in a classroom where they sit next to kids that they know. The kids look the same as they are, and most of the time they are talking their own native language. Instructions are presented in English, and there is a problem of trying to understand subject matter in an unfamiliar language. This is an initial experience for some of the children who have learned an Indian language before coming to school. Imagine how you would react if you spoke English for the first six years of your life, and entered a classroom where the subject matter is presented in Spanish. You may know a little bit of Spanish, just enough to understand some of the words, but you're going to have to really start interpreting before you can comprehend what is being said. This is just another of many experiences which are definite dilemmas for these children.

Peer relationships in schools located on reservations are not much of a problem in terms of relating to other kids. If kids are drawn from reservations at an early age and go to public schools some real problems develop. One of these problems is caused by simply sitting next to someone who has blonde or kinky hair. They feel different. This does have a bearing on reactions to various situations. This is true most of their school lives, and constant adjustments have to be made by the Indian.

Student-teacher relationships are also initial experiences. For example, at my introduction to school when six years old, I didn't know a word of English. I was taken to school, and a lady, by name of Miss Bailey talked to me in a language I didn't understand. I was small, and she appeared big. I looked at her, her lips moving all the time with words coming out, but I couldn't understand anything. All of a sudden, I saw anger in her face. She had a twelve inch ruler that looked about 24 inches long and about four inches thick which she used to slap me across the hand or other places. This was an adjustment for me and eventually we were closer together because I began to understand. It was not easy to go through. These are extreme examples, but I'm sure that a certain degree of this is still in existence, even today in the Mesa Public Schools.

Next there are student-parent relationships. Originally, depending on the tribe, the parents were forced to send their kids to school. They had truant officers who picked up all school age children and take them to school. The parents were usually indifferent to this. They didn't say yes and they didn't say no. Even today, Indian parents are not encouraging their children to go to school, so the child feels he doesn't have to go to school. A lot of children, especially boys, take the attitude that at recess they can take off for the rest of the morning. These are

some of the things which show reasons for the general activity of these children in schools.

I've identified some areas which might influence behavior of some of these students in school, whether it's a public school, a mission school, or a Bureau of Indian Affairs school. Let's look at what happens specifically to the children who have attended a Bureau of Indian Affairs School and then come to a public school such as Mesa Public Schools System. One factor might be the tribal educational policy: "What is the child up against as far as the tribe is concerned?" Is the importance of education promoted by the tribe in such a manner so that children are not given a choice of school or whether they do or don't want to go to public school? In other words, are they being forced? There are various degrees of latitude regarding how the child might feel about going to public school. Among the Indian groups of students, public school is thought of as something on a higher level and much more difficult. When this child is told, "You go to the public school," it immediately means to him that he will have to work and work harder, and have to catch up to a certain point of achievement. It means something other than just classroom work. He is puzzled about his future in public school. He's going to go with some attitude which may not be conducive to performing well. This is one of the areas which should be considered when preparing to teach the Indian child.

Another area of consideration might be experiences the youth received in the Bureau of Indian Affairs School. The meals are provided, which he doesn't have to worry about. In a lot of cases, school materials are provided which are government issue and may be different from those in the public school system. What educational experience the child received, how much of it is going to be transformed into a public school system may be examined this way: "How much can you use of what experience he has had?" There is a definite distinction between a BIA school and a public school as far as the child and the parent are concerned. Generally, when going to a public school, the child provides for his own lunch money. But, this is extra expense for an Indian child because up to this time the parent has not been worried about providing meals or other expenses for this student at school. All of a sudden, the child turns around and says, "Give me some money. I've gotta have lunch at school," and theparent will say, "Why, I don't have any money for you to take to school." This is one of the things that comes into effect. This brings in the parent's attitude. How well they are versed in the field of education, or what value they place on it determines their response to the child.

Now we come to one of the basic factors, a cultural consideration. I have mentioned something about language. Let me expand on this a little and set another example, again drawn from personal experience. I remember in my early grades when I had to learn

a little about how to say "yes," "no," and "the door," etc. I began to understand so that I could carry messages from one teacher to another. One area was hard to overcome. I could understand what the teacher told me to do, but I would understand it in my own language. In order to deliver the message, I'd go to the next classroom, think about it, and stand outside the door. I would translate to myself in English so that the other teacher will understand. This was an essential step I had to do. I imagine that many of the students here, to a certain degree, have to go through a similar experience. The child will understand you, but to turn around and express it is still another story.

I'd like to say something about tribal customs. In some tribes, custom dictates that children are to be seen and not heard. A lot of children at the initial stages of their formal schooling are told, "Go to the classroom and listen to the teacher; just listen and learn." Nothing is said about participating in classroom activities.

The last in the area of cultural considerations is this old business of economic conditions. I've said something about this, what is available to the child as far as home economy, or conditions of the home has a lot of bearing on what he will do at school. I would like to contrast this. Take one of your students, a freshman in high school, who goes home to a five-bedroom house with the running water and all other modern conveniences.

Then take one of the Salt River students who will go to a two-room house,almost lacking furniture. The accommodations are different, and yet we will put them together and expect them to accomplish the same in a classroom. Now, is this really possible under such conditions? These are some of the things you should think about in the way of economic conditions in the child's home.

Now, let's consider the pupil in the social-adjustment process at various school levels. Let me backtrack a little and say that generally, the students who are living on the reservation community have very few social adjustment problems. They play with the children they know, they talk to them in their own language, and social frustrations are at the minimum. When placed in a classroom with non-Indian children, that's a little different story, especially in a public school classroom. Let me say something about the social adjustment of these children as it occurs on the reservation. Take a group of all Indian boys and introduce an outsider. The setting might be a school on the reservation and all of a sudden a blond-headed boy appears. These Indian bosy have been together for quite a while and they're good friends. They would challenge the newcomer. They pick one guy to pick on the blonde to test his strength, and the newcomer might react with physical violence. After a few fights, the newcomer would eventually prove himself worthy of group membership.

This, in reversal, is what happens when an Indian boy or girl gets to public school. In the classroom it isn't noticeable, but out in the playground the situation may be different. Students will attempt to pick on this outsider in various ways. This has a bearing on this student's social adjustment in public school, particularly at the elementary level.

In the high school environment, all of us are aware that there is a tremendous social change when a child begins to take interest in various things. Students begin to be aware of what is around them, and may begin to think their home is not as good as that of others, or their clothes aren't as expensive as others. The Indian children begin to see themselves in a certain social status with respect to other students. The youth begin to experience certain things in the school year, in the cafeteria, or perhaps downtown. They begin to hear things or read things in the newspaper like, "Indians are poverty stricken," or other things concerning Indians which appear in newspapers. This makes students state to themselves, "Well, I am an Indian so I must be poverty-stricken, and I don't have as good as clothes as the other students." This is a process where realization about their stand in the school community, classroom, or what have you begins. This is the area where improvement is really essential. Attitudes must be developed which overcome these feelings. I do not say

this will have a direct bearing on academic achievement because they will be sitting in the classroom worrying about social problems and paying no attention to what's being said in the classroom. They may have preconceived ideas like, "I'm not as good as other students, so I cannot achieve as well as they do. My grade will be D or F all the time." Their experience will bear out these feelings. I think social adjustment is a very critical process during the freshman and sophomore year in high school. How can we get this person to solve social adjustment problems in order to concentrate on academic problems.

Let's talk about academic adjustment for a moment. In the first place, Indian pupils come into a public school with preconceived ideas and attitudes. The first thing the majority of them experience is difficulty in keeping up with a class. That would be the first discouragement. Then a few weeks later, with their first report card, they may appear somewhat below average. This would be the second knock on the head. These below-average grades will identify them as below-average students among the ranks of their class. This in turn proves their idea about themselves: "This is where I belong; this is where I'm gonna stay!" If a pupil establishes some point, maybe at average and stays there, he works hard to stay there. But if he starts going down and gets failing grades, this is further discouragement

to him. All interest in school may then be lost, so the first thing he does is get away from school and drops out.

Now, let's talk about what we'll call "the system." These are nice beautiful schools here, and look like excellent educational institutions. One of the subjects I'll elaborate on is the administration. How aware is the administration of the seriousness of problems such as these? I realize that schools are big, and there are average students and below average students, but did you ever look at your Indian student population? Where do they belong as a whole? Are any of them up above average, or do all of them fa' . below the average student? As a group, where do they fall? Does this mean a problem for the administration? If this is recognized as a problem, how do we get this particular group of pupils distributed throughout the school population? If it is being recognized as a problem, what is being done? Is there action being taken to try to resolve the problem?

The counselor has more knowledge about the pupil we're talking about than any other person in the whole school. The idea of counseling service is, I think, one of the objectives we should have for our Indian students. Services might be provided to pupils who have special problems within the school process. I don't know what kind of preparation your counselors have within this area, or how much attention they pay to these cases or problems.

Above all, they should do something about it to see if any success is indicated. Is there any way that the counselor is beginning to penetrate the problem? I think this is important. I want to emphasize it because you and I know that when doing something not very well, one tends to concentrate on areas that one does well. If the counselor who is dealing with Indian children would identify some activities which indicate success, maybe that's where they ought to concentrate.

What about the teacher? I'm not versed in overall school policies on Indian pupils in your schools, but I assume that the problem is on top of the teacher's shoulders. I would assume that classroom activities of teachers are distributed so everybody gets an equal share of attention in the classroom. But for a person who is catching up, is this helpful enough? How much interest do individual teachers have in problems of this nature? I would expand this to all pupils who have similar problems. I think bilingual Mexican-Americans have the same type of problems. I'm sure the teachers' true reactions don't include rejection of these students. Because pupils think too, and they watch the teacher carefully. If the teacher is aware of some of these things, they could interact with the children which would bring them closer to these particular children. These are just a few of the things I would like you to analyze as administrators, counselors, and teachers.

Something should be said about the needs of Indian pupils. I think you will find the basic needs for Indian children are little more than what any other child needs in going through various stages of growth and activity. In interaction between individual pupils and teachers, various behaviors come into play because either the child or the teacher expresses a need for something between them. In most cases, the child needs to belong to the group. Children have problems trying to be one of the members of the group. If one could find a way of getting into the group, it would be to his advantage. The teacher is one helper in the process.

Have you ever looked at these children, and perhaps noticed that their performance is low? I often wonder why. Did you ever try to determine what successful experiences this child has had? Has he been bucking the wall all this time since he's been in the classroom? I think this is a most important thing in analyzing or identifying troubles the child may have. One should try to visualize or understand the child's attitude about certain things in terms of his successes in life. From my own personal experiences, I knocked my head against the wall all day long during the first few years of my formal schooling. Nevertheless, at one point I began to succeed. The feeling was good, and I

wanted more of it. I found a path where I could succeed again, and pretty soon my attitudes began to shift the other way where the value in education became clear. If teachers would make efforts to create successful experiences for Indian children, these children would be more successful in the long run. There probably isn't any systematic way of doing this.

The last item I wish to present has to do with what it takes to have Indian children catch up and keep up. Being very general, this will be in the form of questions. Would a program to help the Indian cost more than the normal cost we spend in educating any children? Is this a factor? What about our ways of doing things? Are standards and techniques used applicable and will they work? Do we need to modify our methods in order to produce the products we desire? Will it take more highly trained people to get the Indian child caught up?

Of course we can't ignore personal effort. How much to spend on it is an individual teacher's decision. It is definitely a personal effort of a teacher as a professional. How does the teacher analyze the group and distribute his effort? There are a number of problems in determining answers to these questions.

In summary and conclusion, the trend in Indian education is in the stage where major emphasis is being placed on getting the children to attend public schools. There are problems, the

drop-out rate is high, but the administration has been able to display some concern and interest as evidenced by this workshop. I think the challenge you have in this particular area is very unique. I think up to this point, professional educators have recognized the product of efforts in teaching Indian students has not been what it should have been. So what do we do? Why not reserve the right to make mistakes but do what we can to get Indian students to experience success? Why not concentrate on areas where there is evidence of success? This may be the right way to help the Indian youths become a real part of society.

Last but not least, I think the needs of teachers and counselors are basically the same as the Indian pupils they teach. They need to experience success in teaching these Indian pupils in the Mesa Public Schools. Perhaps this workshop will help.

PROBLEM ANALYSIS AND GROUP FINDINGS

Group I
Elwood Glazier

Our group established three main problems. Numer one, indifference or misunderstanding or absence of communication, however you wish to put this, is a problem. Indifference is a trait of all people, as mentioned by one of our consultants. We thought that a solution here might be better communication between teachers and parents, since many here who have handled Indian students have never visited the reservation. We feel that the teachers who are going to handle these students will need to have closer communication with and knowledge about Indian people and their customs. The Indians, on the other hand, will need to understand what is expected of them, that they have an obligation here, and that it is not just a one-way street.

We mentioned the matter of progress. I was concerned about how long the Indians had been in our program, actually 15-25 years. However, the real emphasis on the integration movement came with the Johnson-McNally act about five years ago. Questions were asked: Is progress being made? In the past five years of working with these same problems, are we improving? Are we making learning

experiences meaningful for these children, or do we continue to treat them just as we do some of our indifferent Anglo students?

What are the attitudes of teachers when they meet with the special problems of these Indian students? Are teachers educated in the correct procedures to reach these students in this different culture? Do they have a tendency to modify procedures; is there any kind of flexibility that is being used in procedures such as some kind of grouping?

Number three, we thought the problem in the homes on the reservation was a very important one. We asked about the matter of electricity and water, modern plumbing, and other modern home conditions. Mr. Hayes said that there was water in most cases and electricity as well. It was a matter of course of getting them into the buildings, and this of course is coming, but slowly.

Solutions: We talked a little bit about homogenous grouping. There are many people who feel that homogenious grouping of Indian students within the school would help, and give them a feeling of confidence. Others are quite opposed to this. One of our ladies mentioned the Head Start Program and also the programs that are being used with Mexican-American students. They are kept in small groups among themselves until they get the feeling of confidence, and then are dispersed among the general school population. I think the consensus of our group was that this grouping

should not be for longer than is needed for students to learn to communicate and overcome the language barrier. Then they should be dispersed probably two or three to a classroom. The experience of some principals and some teachers in the Mesa School System seems to indicate that this might work quite well. There were teachers and principals who indicated successes of some of our Indians from off the reservation were truly a wonderful picture of progress and advancement.

Indian children should be given a chance to feel success and a chance to feel that he is an individual. Mr. Hayes felt that perhaps many of our teachers feel that the Indian is inferior, and he made this pretty plain. Do you as a teacher feel that you are dealing with an inferior person? If you are, this is going to be revealed to the student almost at once.

A stronger effort should be made to improve communication. Perhaps a discussion between Indian parents and students would help. We appreciated an invitation from Mr. Hayes, and I'll extend it to all of you. He invited us to come to the reservation, as teachers or parents, to come out and have a real convention-like situation. Twice a year was suggested, but I'd make it about four times a year.

Group II
Rodney Bradshaw

We could say "Amen" to what Mr. Glazier said and wouldn't be very far apart in terms of questions posed and answers given. I might mention where we did differ. We agreed that the problem which we felt was most difficult with having the Indian children in school was the problem attendance. Many reasons for this were in evidence. Probably the most significant reason would be the lack of self-developed goals of the Indian student. "Why do I want an education? What good is it going to do me?" Indian students haven't been converted to the necessity of an education yet.

Another reason is indifference of the parent. In the minority of the cases, parents don't care if their children get a better education than they had or not. The children may come home trying to speak English in the home, but the parent ridicules them because they are learning a different language. Trying to feel superior to their parents may net them resistence. So the child thinks, "Well, I don't want to be any better than my parents, so I'll revert back to the Indian language." This seems to be one of the problems.

Another problem Judge Sampson mentioned is the lack of clothing and having to wear the same clothing day after day. Perhaps a change of dress presents a problem to them. Another

thing pointed out was that Indian students don't care to compete. Another problem would be parents who have drinking problems where they do not provide a background or home situation for children to accomplish anything at home. Also, kids don't want to be any better than their parents, and they feel that all they need is enough money to drink. So, who do they need an education? It doesn't take an education for that.

Now, one of the things mentioned was that the leadership is trying to involve the parent. The answer to this is to involve the parent, and make them take the responsibility for seeing that the student gets to school. Parents are being reminded that they are responsible for making the children get to school.

Grouping was discussed, and one case was brought out. This year thehigh school had an Indian Club which has been very successful. Next year one junior high will group an English class next year on a trial basis which will be for Indian students who came from the reservation at the end of the sixth grade and had been in Indian schools prior to that time. Primarily those who will go into ninth grade English for a catch-up stab before they go into high school will constitute the class .

We had a lot of questions, we sought the answers, but we don't have them. We felt we would like to have had more time,

and further discussions like this should help us come up with some vitally needed answers.

Group III
Byron McKinnon

As usual, we addressed ourselves to problems longer than to solutions, and we didn't come up with too many. We posed some questions and addressed ourselves to them. One, do we need to change our basic approach and if so, how? We've been working with Indian pupils in Mesa for a considerable length of time, and we seem to be doing a progressively worse job if we can go by what is in an article by Dr. Lloyd in 1961. He points out that in achievement Indian students do significantly better in the third, fourth, and fifth grades than they do in the eighth, ninth, and tenth grades. If we were doing as good a job as we ought to be doing, they ought to be doing better in the eighth, ninth, and tenth grades.

The next thing we said was, how do we get on the same wave-lengths of communication? This pretty well ran through all three reports noted. We don't seem to be communicating as well as we ought to with these people.

Further, do we, as teachers, have unrealistic expectations for Indian students? We always come up with the idea that Indian students are no different than any other students. Yet, the first thing we say is that we ought to treat them differently than other students. It seems to be an incongruity here.

Lastly, do we invest enough of ourselves in these people? I think we probably do not. Perhaps the two most significant areas that we need to work with were: (1) the communication area--how to communicate, what to talk about; and (2) developing some common interests and an investment of ourselves into their problems. We felt there were a number of things we could do to acquaint ourselves with their unique situation.

One of the best suggestions was that we should go to them and do something for them. I think this is true, and I think they need to come to us and do something for us too. A suggestion was that they induct us as honorary tribal members with appropriate ceremonies and invite us to the tribal ceremonies as people who are important to them and their lives. I think we ought to do more of this.

This was one of the other suggestions: We should go to the reservation more frequently. There is a standing invitation from Mr. Rex and Mr. Maum to take any of us out to the reservation free of charge at any time. I am sure, at your desire to do so, the administrators would work with you and perhaps get you a period or so off so you could go visit them. It's an interesting experience, and a very enjoyable trip to go and get to know these people and realize that the reservation is not way off in Oz or some mythical place. It is right here in our community, and it is very much with us.

Another thing is to get parents, the tribal council, and the education committee to come to our schools. Another idea was to integrate much more extensive aspects of their culture into our curriculum. There are many significant things that the Indian culture has which we could examine and accept. I'm sure one of the most impressive things I ever saw done was by a young woman when I first came to Arizona. She was writing a thematic unit in English on the Southwest culture, and the Indians figured very prominently in this. She was really wrapped up in it. I know we're doing some of these things in English classes and social studies, but I feel that we could do much more.

Another suggestion was to phase out the reservation because the reservation is a sheltered situation and makes the Indian student and families too dependent. This was a suggestion that needs to be considered. Provisions should be made for Indian people to move into the community and not be kept apart from it. This is one of the problems that was also cited in bringing them into our school. This is the only part of our world which they share or that we share with them. They go back to the reservation and become quite isolated again. Perhaps it would be well to encourage the Indians to keep financial, real estate, and agricultural interests on the reservation intact. They might move out and live in the community with us.

Another suggestion was to make a considerable effort in teaching ourselves to accept not just verbally with lip service, but to accept the Indian students and other minority groups as they come into our classrooms and our counseling offices and so fore. I am sure most of us say we do this, but we need to examine ourselves and find out what we really do. Make sure we don't have an automatic reaction when an Indian student comes in and sits down, of saying, "Well now, what can I really do for this kid anyway, he's an Indian?" I think that this could happen with the best of us, no matter how we try to avoid it.

Another idea was to try involving students in more kinds of student activities. I know Carson Junior High is working on a homeroom situation so Indians can have representatives on the student council in this particular room, which I think is excellent. At Westwood, they have an Indian Club now, and I think these are excellent.

Another point made was perhaps we do too much for these Indian students. We have approximately three times as many Mexican-American students among us as Indians and we do little or nothing for them. They come in, root up or quit. We really don't know at this point whether they are doing as well as the Indian students or not, but it would be interesting to study.

Achievement of Indian students with other minority groups such as the Spanish kids should be investigated. We have many Spanish-speaking kids in our midst and we do not do anything special for them. For six or seven hundred Indian students we have four full-time employees and a number of other people who devote considerable amounts of their time to their problems.

It seems we could say there is a need to be more understanding. I think we're addressing ourselves to these in a pretty realistic way. If we keep doing these kinds of things,if the Indian community realizes that it is a two-way sword slicing both ways, and they are just as negligent as we, together we can realize there is a great distance to go and we must work together to get there.

GROUP REPORT SUMMARY

Eugene Sekaquaptewa

In the way of summary, we did identify at least three basic areas: the attendance problem, the teacher-parent relationship, and something in how economic conditions affect the performance of a child in a situation such as this one. I wanted to say that organizations should concentrate on results of success, not the other extreme. We have identified some of these problems well enough so we can adapt detailed information on dealing with these children.

DEVELOPMENT OF OBJECTIVES FOR THE
ENROLLMENT OF INDIAN PUPILS IN PUBLIC SCHOOLS

Filmore Carlos

This is a privilege to come and appear before you, and I couldn't help but notice that we had to be asked to move up to the front. In that sense we're not far apart as Indians and Anglos because it is one of the common sayings among the Indian people, "Come first and get a back seat."

The purpose of our meeting has many different facets, and it is hard to pinpoint one facet and follow it through. I would like to give a little bit of history about the area and with our Indian society right across the, well, I'll use the word Salt River, even though it isn't there any more. The birth and the growth of Mesa and Scottsdale became a reality really because of the contingent of Indian people that lived here. One was dependent on the other, and all worked together back in the old days.

Somewhere along the line we reached the proverbial split in the road; one community went one way, and the other community went the other. It was all right at the time; it didn't seem to have any serious effects. But as we went along, things began to occur which pointed up a need for closeness and unity, as far as the two communities were concerned.

One of the things that has worked to the community's advantage is the fact that they have become very isolated. And although they're just a stone's throw away, they became socially isolated. This bought the community time to get a better understanding of social problems and environment with the Anglo society where they would become unavoidably involved.

The City of Mesa grew and prospered which was good, but the Indian community didn't grow with it. They stayed on their own side of the river, so to speak. But in time we realized that for educational and economic reasons certain things had to be changed. We realize we can't adequately handle these problems without reaching out and getting some help somewhere, or relying on someone who is more schooled in these areas to help. That was when we began to reach out for lawyers, advisors, planners, and consultants. In doing so, we have in a sense admitted our inadequacies. Being able to admit this was the first step in beginning to look for help.

We began to look for a better way of life for our people. Many of us have had (and I qualify in this) the fortunate experience of serving in the armed forces and we have traveled abroad, we have seen how things are done, and we have seen different ethnic groups: how their community structures are set up and what their social environments are like. We realize there is something to be desired beyond what we have. We began to feel that maybe there

are ways of handling these problem areas. We fully realize that we're going to have to get our young people more involved in planning the affairs of the community and their government. All that is concerned in administrating a community can't be taught them unless we help the people who are responsible for their education.

We could talk forever, I suppose, but I don't believe it would make any impact on the young people. Unless they have had a basic understanding, reasoning, and theory in why things are done certain ways, they will not respond.

Every precaution must be taken not to create superficial healing of the social wounds. Willingness or desire of the Indian to remain separate must be understood as hesitancy to enter a way of life that is foreign. I say foreign because the Pima-Maricopa way of life was basically agricultural, and now we find ourselves faced with an entirely different problem. For purposes of background, allotments of the Salt River have passed into heirship to such an extent it is no longer feasible for an individual to do farming large enough to provide for his family. I'm getting at this point to bring in yet another one.

When farming was the main livelihood of the family, this placed the father as head of the family. Not only in name, he <u>was</u> the head of the family. The mere existence of the family

depended on his ability to farm his land. The eventual heirship of the land no longer made it possible for the family heads to farm for a living. They began to look for other employment and means of sustaining the family. At this point it became apparent that the head of the Indian family was not an employable person. He was unskilled and unlearned in many areas. At the time, there were no jobs other than laborer that he could handle. The first thing that opened up was hotel-motel work domestics, they might be called, and so the lady of the family went to work, rather than the man.

This had its impact. A change in the family took place, and the children began to look to their mother as the head of the family rather than the father. Now we have a family head who is now displaced, not educated, and unemployable. He doesn't have sufficient skills to help him move into the labor market, so he finds himself sitting around twiddling his thumbs.

The mother became the wage-earner, and the head of the family. Some problems evolved from this type of family situation causing problems of mixed-up children. They weren't really sure who was supposed to be the head of the family. Well, fathers are supposed to be the head, but mothers were making decisions on what happens to the money, who is going to spend it, or what it's going to buy.

This might also have something else to do with it. It might have had a bearing on the attitudes.

Now that I've brought up attitudes, I want to go a little farther with them. Until four or five years ago, the Indian community had been a very centrally-orientated group. All their activities were organized within the community. There were little or no contacts with the outside world, so to speak, and if there were, it was on a guarded and limited scale. I read somewhere the Indian had good reason to distrust the Anglo society, but whatever the case, they didn't truly and completely involve themselves with that society. That had a lot to do with the fact that they were a very community-orientated group.

As you may or may not realize, the old Pima farmers used to all get together and go out and farm 40 or 50 acres of ground. Everybody in the community helped out on that. That was the type of life to which they were accustomed. Now we're to the point where everybody is more or less for themselves. Consequently, changes began to emerge as social attitudes I'm mentioning. Each wanted to do as well as he could for himself and his immediate family, and some of them made it. The reasons for certain ones "making it" is something that has to be answered and there is room for debate on that. Some could say that someone applied himself

more. Others could say that the other one just didn't try hard enough; he has the ability to do this and that, but he just doesn't apply himself. What lies behind the individual person not wanting to apply himself is something else.

Rambling extensively here, I have covered about six or seven different points in a rather fast fashion. If there are questions at this point, I would like to try and answer them.

Question: Is there any trend to integrate the Indian into this civilization and phase life off the reservation in the future?

Answer: No, not as such. The Bureau schools have located on reservations where the community may reside. Understandably, Indians don't live all over the reservation--usually its just a small part of it. The BIA has encouraged these communities to be taken into the public school districts, the theory is that to maintain the Bureau of Indian Affairs Schools as long as they are wanted, even as long as there is a single family who would like to have use of the school. It is more of a program to involve Indian youngsters with other ethnic groups rather than to isolate them within themselves.

Question: Is there a way that we can approach the Indian child in getting him to respond by treating him in a group and not as an individual child?

Answer: If you'll reach in far enough and come to know the person, you will see what kind of an attitude he has toward his background or his heritage. If proud of it, it's all well and good. If he's not, I think there's something more immediate that he's involved with, and I would work with something else.

I can cite a couple of instances where some people have come to me and asked for me to help them get a job. These are people who have left or graduated from school. Well, I found or located jobs for them within their own skills or abilities. Sooner or later, maybe a month or so later, they would be back because they did not like their job too well, it was too far, or too inconvenient, and so forth. They decided if something better would come along, they would take it, so they would quit. Well, I went the second and even the third time with them. However, when one young man came to me about the second or third time, I said I would help him get another one but I said, "This time you are on your own because this is the last time I'm going to get you a job. If you don't like this one, you are going to have to get out and hunt for yourself." It was a "sink or swim" type of situation, so he decided he wanted to swim. This was true in at least three out of four cases.

Question: Is there anything being done to change the attitude of the parent on the Salt River Reservation to educate them to our

way of life so they can understand what we are trying to do with their children?

Answer: I think this is being done, but on a limited scale. It is not being pushed too hard for the simple reason that sometimes our people do not get too involved in things if they are pushed into it. I mean, if you ask them, "What do you think about this?", and try to get them to open up and start talking, pretty soon you have them with you. But if you say, "Well, you'll do this, or you'll do that," pretty soon you've lost them.

Question: You made one comment about there being no adult closeness here between the Anglo and the Indian community. What are your plans to bring the Anglos to the reservations?

Answer: Understanding the attitude of the Indian person, he can accept another person as an individual. But as a group, they seem to draw the line. This is one thing that has to be overcome, and recently I've been in contact with your local Chamber of Commerce and Mayor. We have started to work in this very area. We both admit that we're at fault in not having had much contact with one another. Mesa grew and our community didn't. We have always been historically associated with the City of Mesa, and this association in a way could be called an emotional tie. Still it is not an involved tie with two communities being involved one with another.

Question: It was said last time that Indian students have an attitude of apprehensiveness toward Mesa Schools, largely from brothers and sisters who attended school in Scottsdale and then were refused admittance. I was wondering if you could comment and give us a little background on what happened?

Answer: I am somewhat ignorant of it myself since it is a little before my time or my administration. What I will have to say is probably more heresay than actual fact. Yes, some of our young people had been going to school in Scottsdale, and eventually one of the persons on the school board decided that he didn't want any more Indian students in the school and he set to work to remove them. I must admit that he was successful in doing so. I must agree also that there is some degree of apprehension among the Indian community because they are reluctant to forget.

This is a thorn in their side, and every time someone mentions Scottsdale right now, they kind of grimace--even the younger people, and this is something that's hard to live down. This happened years ago, but they still remember it. But at that time Mesa stepped right in and said to bring them over here to go to school.

Question: Two questions: How long ago was this, and do you mean to tell me they are not going to Scottsdale schools yet?

Answer: Let me answer that in reverse. No, they're not going to Scottsdale schools yet, and that is one reason why we asked Mesa to annex the reservation so we won't be left to Scottsdale. This happened in 1947, and it is almost as fresh as if it had happened yesterday.

Question: Do most of the Indian parents want their children to come into the new community, or do they want to have them stay in the old ways?

Answer: I think that most of them are receptive to the idea they have to extract from other societies and maintain traditions applicable to the situation. In other words, we are creating an entirely different Indian community that is not entirely traditional and not entirely Anglo, but a mixture of the two.

Question: Then you don't want to maintain your community as it stands, but you want to adopt many of our ideas, is that right?

Answer: That is what it is working out to, yes.

Question: This Indian community that you are speaking about isn't just restricted to around 10,000 East McDowell, is it? It involves a bigger area there, and what approximately is the population?

Answer: The population, if you got them all there, would probably exceed 2400. There are some people who have moved off, and others have heirship interest in the reservation but live on the Gila

Reservation or somewhere else. We have approximately 1750 or 1800 as residents. This covers an area of some 46,000 acres, which is my domain. As Chairman of the Arizona Inter-Tribal Council, my role changes more to advisory capacity with all 17 tribes in the state.

Question: Since these people have been working with these kids for quite a number of years, perhaps they would like to know how they stand or how far they have progressed. Do you want to elaborate on that at this time?

Answer: What I would have to say would probably be pretty general. I can only gauge it in the sense that 10, even 15 years ago there were a few people who spoke literally no English, and the biggest percentage of them understood English but had a hard time speaking it. Today, most of our young people, and even some of our middle-age people don't speak much Pima anymore. They speak mostly English, and they have gotten to the point where Pima is no longer a solid language, and it is spoken as broken Pima. It is like trying to say a sentence, stumble on a few words they don't know how to say, and fill in with English words. But this is just a rough comparison of ten or fifteen years ago to today.

Question: Are the children concerned with their background or the traditional heritage that they did have?

Answer: Again, I think it is a problem that is hard to fight. I'll put it this way, being quite blunt about it, I think to some extent they are not exactly proud of their background. Here again they need more education in their personal selves and their background, because they should naturally be proud of their heritage. I think this is a departure from trying to maintain their entity as a group, but not wanting to be put in a position of, "that is a Pima, and that is a Maricopa." In other words, to be put in a glass cage is undesirable. I think it is possible, if they knew enough about their background, they would know enough to say a few words anyway. Probably this attitude to blend in is more prevalent than anything else.

Question: Is it the Indian parent's job to help the child become more willing to speak of his background? We're losing a lot because so few Indians are following through.

Answer: If they would start it would help, but it would serve only as a starter. Let us try to go back in our minds a bit when the Indian first spoke nothing but Pima. His customs of doing things were completely foreign to the Anglo, so the Anglo told him, "that's not the way to do it." In a sense it was, "You dumb Indian," and this was many times the phrase that was used. So when they went to a boarding school, the teachers would

make a special effort, even to the point of physical effort, to keep them from speaking their own tongue. They weren't allowed to speak anything but English. A child, of course not being fluent in English, eventually drew within himself. A child is not going to say anything, or is not going to express himself if there is a chance it might backfire on him. So they just kept quiet.

Question: There are quite a few Indian children graduating at the high school in Mesa. Does the Indian community look upon them as being successful? What per cent go on, and what's happened to them?

Answer: There is a number of things that can happen to them. First off, they may end up in successful employment. Nine chances out of ten, they'll move off the reservation to town, and that could be anywhere from Los Angeles to New York. They'll probably hold down a good job and eventually move up the pay scale to where they're doing quite well for themselves. However, when we get to this point, we go back to the nostalgia (that I always tend to use as the Indian in him)begins to appear. Eventually he wants to go back home to his people where he belongs, and this is the way he feels. When he gets to that point, he just chucks the whole thing and goes home. He may have been making

good wages and getting good background in the job he was in, but he won't continue because the desire is stronger to return to his people. He would rather come back and sit out there and do nothing.

Question: When he returns, is he termed as an asset to the community? Does he blend his knowledge and things he has acquired; does he sit back and take life easy; or what?

Answer: That last phrase just about hit it. He usually sits back, and he's not too active in anything. One of our more recent ideas is to try to make use of these people and involve them in work when they're capable. It is just to get them interested and get them going at something.

Question: Do you feel that we have some men in our community that can move back to the reservation many years after graduating from high school and possibly even college?

Answer: Well, college, no. High school--I think we do have quite a few who come back. Yes, I am aware of that, and unfortunately with administration costing so much, it is impossible to involve everybody we would like to involve. We dream up programs where we can use these people, but how soon we get around to using them is another question. Actually, my little office is run on a staff of five serving almost 2000 people and almost 16,000 acres of agricultural land. These five people are slightly

over-taxed.

Question: When they come back to the community, how does the community use them, and how are they accepted when they come back?

Answer: I cannot accurately evaluate that for you, but at best I can say they are accepted back, like a brother who has come home. That's about where it ends. No one is critical of him in any sense of the word.

Question: On the other hand, do they look up to him as a man who has succeeded, or do they just accept him as an equal? Do you mean they are not looked down upon or looked up to either? I have heard of several Indian students who are good students, who have been rejected because the other members feel that he is turning his back on their culture and their ways.

Answer: Well, this is often true. You know, we can run the full gambit from one extreme to another, and this is one of the other extremes. We understand that also. I don't like to use myself as an example, but for the discussion I will put myself in the glass cage I was telling you about. When I came into the Government school, I spoke nothing but English. This was the way my parents brought me up. I didn't know a word of Pima when I

started the first grade. Well, this didn't set well with the Indian classmates. After a year of busted lips and black eyes, I learned to speak Pima, and I learned to speak it very fluently. I daresay I could talk myself right into the rug as far as Pima goes. But this is just a picture of what you are talking about. I was put in isolation, if you may use that word, apart from the group, until I learned to talk the tongue. Then I was "one of them."

Question: I wonder if it would be the same if an Anglo person learned to speak Pima and tried to get along with the Indians. Would he be more acceptable of him?

Answer: I would think so. I could point to at least a half dozen Anglo men who have stores, post offices, and whatever the case may be on the reservation, who have learned to talk Pima quite fluently. One of them was Mr. Basha himself, the owner of the Basha chain of markets. Mr. Martin was another, just to mention a few, who were quite professional in the Pima tongue. They could talk it just, well, if you didn't turn around to see who it was you'd think it was another Pima talking.

Question: You mean the Pima Indians liked them?

Answer: Yes, they got along well with them.

Question: Since your community has been annexed into the school district, what are your community's plans as far as entering the whole community?

Answer: That is a very broad question which I can't answer very well. With a very general statement, I will admit that we do need a cultural establishment such as you're speaking of, and these are in the plans. I hate to use the excuse of financing, but I think that that is the reason they haven't been installed before. We are working toward that end. Hopefully, with a minimum of industrial development, we will be able to do that and carry the more broadened tribal administrative staff to afford more social services. This is the first year we have been able to reach out to involve more communities other than our own. This is not necessarily confined to Mesa, Tempe, and Scottsdale which are adjacent municipal areas. We're extending it beyond the boundaries of the state. In this area that was spoken of, we are involving some fairly important tribes from across the nation which would give us a chance to look at other people. Seeing what they can do, what they have done with their tradition, or how they have used it should be confined generally to the state. This is all over the nation even to the place where, hopefully, we will have a display from the Alaskan Brotherhood next year, which is the group of Indian tribes in Alaska. They will probably display next

year in our fair. I believe this is fine work which is something completely removed from what we are used to here. We will also have cultural displays from Mexico and all the tribes down there. We hope this will eventually serve to broaden our view and the outlook of the Indian community as we know it today.

PROBLEM ANALYSIS AND GROUP FINDINGS

Group IV
Keith Vaughn

We had a problem really trying to decide what we were talking about, and I think this perhaps might be part of the problem with Indian students. They seem to have few goals, and perhaps this is one of their problems.

One recommendation we came up with was a further workshop with some financing. The people from counseling, science, and math all have institutions in summer. Wouldn't it be well worthwhile to spend some time and money to have a workshop where teachers and Indian people could come together and work together toward goals which would help and be meaningful for the Indians? It is kind of ridiculous sometimes to study a culture and have no means to use it. Perhaps if they had goals which would fit them, they would study and find what they need for employment. This would be more meaningful.

We saw many other problems: (1) self-concept. They are not encouraged at home, and the encouragement they get is generally negative. If they work, they are thought lower of than if they sit quietly and do nothing. If they stand out, they they are trying to show off. At least this is how the other Indian students

would look at them. Somewhere there needs to be a new analysis of this and a new study into what is making them tick. Perhaps teaching in that manner would help to some degree.

Group V
William K. Poston, Jr.

Our group kicked around some diversified thoughts for a while and discussed what some of the problems were. I think we really spent most of our time discussing some possible solutions. We perhaps did not identify the problems, but we do have some way to solve whatever seems to be the difficulty.

In regard to the Indian community itself as discussed at the last meeting, some attention was devoted to getting the Indian community involved with our community. The consultant in our group indicated that parents from the Salt River Indian Reservation are actually eager to work with teachers and work closely with them. A community get-together is in the planning stage, but we still don't want to forget that the teachers will have to go out to the Indian reservation itself. It was stated that the more involvement we can get within our community and within ourselves, the greater the success of the Indian student is likely to be.

Some suggestions for teachers working with Indian students were significant. One was to force the Indian child's pride in his culture. I think many times it was indicated that this has been neglected. There is a source of real self-satisfaction for

these children if they are given such an opportunity. Teachers should seek ways to become familiar with the youth's home and background.

One school a couple of years ago was going to try a field trip. The teachers were going to have a trip through the reservation, but it was called off because the Indians felt they didn't want teachers to see their homes and so forth. Maybe there are better ways in which the teachers could become familiar with the youth's background at home, family, and so forth.

It was also suggested that teachers should seek out resource people from the Indian reservation. For example (I think we can use the term) old timers in the tribe could tell very interesting stories to the children and give us an added appreciation of the Indian community as well as to reinforce pride that Indian children have in their own community.

It was also indicated that lower-grade teachers and administrators should seek ways to involve teacher aides from the reservation. Many Indian people from the reservation have gone to the University, have trained themselves in becoming prepared for teacher aide positions, and these could be used in the classroom to probably great advantage in schools having Indian children.

One member of our group is actively going to contact parents

in the Indian community, and he will have maybe 25 Indian students in his classes. Perhaps a recommendation here would be for other teachers to deliberately schedule visitations in the homes and become familiar with the parents. Of course, this takes a great toll in terms of time and energy, but I think the payoff would be well worth it.

Next year, it was mentioned, that counselors will deal directly with Indian families, and Indian problems won't be relegated to just one individual as they are now. Perhaps this is as it should be.

Teachers could also, it was mentioned, seek new curriculum materials, or improve curriculum materials that we now have in our schools. Things such as Indian books, non-fiction type, which don't always paint the Indian as the villain in society, are needed. It was pointed out that the Pima Indian was really quite a friend to the white man in this area who provided him with food, whelter, and so forth. Yet we always think of the Indian as the one who shot the arrows. This of course was not the case, and I think it's the responsibility of the schools to provide the Indian point of view in true historical sense. This is something that teachers could do.

It was also pointed out in our group that Indian children should probably be provided with a larger share of experiences

which give them a feeling of success. We now were on a personal level, as I always like to do, and talked about individuals. Our consultant indicated some things in his background should perhaps be provided in the background of other Indian youth. Regardless of how minor it may be, the more success an Indian child experiences in school, the more success he will seek, thereby building a constructive self-image and helping him become a real part of our society.

I think that teachers have done this in the past but it could be reinforced again. That is, utilize the Indian culture in teaching units, as a springboard. An experiment was mentioned which took place in New Mexico involving Pueblo Indian children. The teacher actually used the Pueblo community as a springboard in an educational unit, which brought the Indians into the classroom and made them more active participants in learning activities. I think this is something that the teachers might do here as well. Of course in real hard cases, as is pointed out by our consultant, there's a tribal judicial system, and this could also be used by the teacher.

This has been a very rewarding experience to me as I'm sure it has been to you. Coming from an area where Indians were bad Indians, and that was what I was taught, one can have a warped sense of values that relates to Indians. It's a very difficult

process to overcome this, and I think it is very important and worthwhile that we were here today and last Thursday. I hope that perhaps in some small measure we can <u>really</u> involve these kids in a successful educational experience, and provide them with a background that will make them fully functioning members of our society.

Group VI

Perry E. Gooch

We were fortunate in having Mrs. Antone in our group. Mrs. Antone is a recorder who works in the court. Juveniles come before the tribal council court, and Mrs. Antone sits in and helps record the events. So we got one or two ideas from that angle. It appears that the Indian children use various means of casting suspicion or reasons for doing things on others just the same as our Anglo children do. For instance, she gave us a case history where a youngster reported that the nurse did not listen to her when she was ill. She said to "go back to your room; you're all right," or something like that. In reality, studying through the case of this young lady, she comes from a broken home. Doesn't that sound like an Anglo story?

Yet, Mrs. Antone gave us the results of a little interview she had with her own child, where her child reported some very fine experiences in her classes, and that she had never been picked on or made to feel she was an inferior child. It appears in some instances we have had unfortunate situations where the Indian child has been picked on, maybe hasn't been fully sympathized with, and we haven't fully understood that child and his background before we began to work with him to reach a solution for his best good.

Of course, all the way through, we are trying to build up. We are worried about the child's self-esteem, and we are hoping that he will realize in his own mind that he is an individual. Like the rest of us, he has rights, he has talent, and he has a future if he wants to prepare himself and work for it. It was reported to us that the Educational Committee in the Indian community sometimes does not influence children as much as they could to go on to college. Many of them have been visited at times and have been encouraged to apply for a grant which is available at times from the Government to go on to further education.

A problem we talked about for quite some time was concern about these youngsters who do go on to college or complete high school to work in the community. Many times this person may have some information to share, but this youngster or this person may not be accepted. As a result, we were concerned about many of the Indian children who do try to get an education and for various reasons would want to go back to the Indian community and help out. We are concerned whether the community would accept them and what they have to offer or not.

Mr. McKinnon told us a little about an LDS program where Indian children are brought down from the reservation. They live with the Anglo families during the total school year, go back to the reservation in the summer, and come back again next year.

We're wondering what happens to those youngsters after they go through this cycle two or three times. How are they accepted back into the community? We do know that many of these youngsters would like to stay with the Anglos. They have expressed a desire to stay in the Anglo home and continue on.

One important thing we should remember is that most of our Indian students appear to come to us with hostilities built within them which they have acquired over the years. Through their culture and a comparison of cultures, they have had to assume the role of underdog. Maybe they do come to us with these built-in hostilities. Do we provide a way for them to release this hostility from their systems? Maybe we need to provide some better counseling situations, better group therapy, better activities, and plan specifically for our Indian child to find a release for these built-in hostilities.

I personally feel that this has been a rewarding experience. When I meet these Indian students next fall at school, there are going to be a lot of questions popping up in my mind about homes they come from, what training they have had, and whether their parents have taught them to be quiet while they are with adults--to listen to an adult pour out words of wisdom.

Last week, I was in Phoenix to listen to a man, a famous science teacher, who told us that lecturing is not teaching. The teacher is not accomplishing his purposes if he's talking. Now, how would the Indian child survive under that philosophy? You see, there are going to be problems at my school, but we're going to attempt to teach the Indian child. This has been a rewarding experience to me if it has done nothing more than to awaken in my mind that these questions have to be answered.

SUMMARY

Eugene Sekaquaptewa

Briefly, I think things are falling into place in our minds about this area of school activity. First, we're dealing with a problem that is unique in such a manner that is an evolutionary process. We do not know what the answers are. If we do know them, it is not showing in the result. This involves teachers, methods, curriculum, and perhaps policy matters. The solutions for the problems are not solely within a classroom. The community has its responsibility. We have identified the community we are working with has its faults too.

Referring to Mr. Poston's remark that the Anglo child should know a little bit about his Indian neighbor, as a reserve officer in the Air Force, I was called to active duty three or four years back. I was in charge of radio telephone communication in a unit, and I had troups from all over the country that worked for me. One night, one of my telephone operators (from Bronx, New York, not more than 18 years old) made an unauthorized call while sitting at the switchboard. According to disciplinary procedures, I had to call him in and take care of the problem. I gave him the "riot act" as we call it in the military, and as a final warning I said, "If you do it again, I'll have to get you in that

little back room and scalp your head off!" That poor boy was so frightened he just turned green. I dismissed him. He saluted and walked out, and half an hour later I got a call from the Commanding Officer. He said, "What are you doing down there--scalping my troops?" There was one thing evident here. This boy really believed I could scalp him because I am an Indian. He knew nothing about these people except that they did scalp. There is a point here that needs to be remembered.

I would like to reinforce the recommendation for another workshop. An evaluation of problems and progresses working with the Indian student should be made. If an effort is put forth, you will have done your job, and you can feel good about it after the kids leave your classroom.

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